THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

The Budapest Trial

IT WOULD be interesting to know the private thoughts of the Hungarian Catholic bishops about Cardinal Mindszenty. He would seem to have presented the Communist régime in Hungary with a triumph and paid for it himself with a life sentence. If there is a war on between Catholic Christianity and Communism it will have to be conducted more sternly and subtly than this.

What appeared to be an entirely objective report in *The Times*, on Monday morning, of the trial of Cardinal Mindszenty contrasted oddly with the reports of the fervid address on the same subject made by Cardinal Spellman in New York. According to the *Times* report:

> "The most charitable view of (Cardinal Mindszenty) today is that he completely failed to understand the implications of what he was doing and that the raising of such a man from a mere parish to purple robes in five years was a disastrous mistake; the least charitable, that he did not understand the implications and was either not prepared or did not expect finally to face them."

According to Cardinal Spellman, the American cardinal, he was a "persecuted, tortured, victimised" Primate. Unfortunately, Cardinal Mindszenty had been allotted the rôle of a martyr before the trial began; apparently, at the trial he had not the bearing of a martyr. The blame for all this must surely rest upon those people who will dramatise the conflict in Europe between Communism and Catholicism as one between darkness and light. The real struggle probably lies below—or above—that level. It is to be found in the inner life of millions of people to whom both Communism—as a way of life—and Catholicism—as an interpretation of Christianity—nowhere come near the truth. These unheard people, and as yet not effectively organised, are probably outraged by the sham battle that is going on between two dogmatisms that give no solution at all to man's deepest needs. That Catholicism should have to resort to reports of drugs to account for the Cardinal's bearing is surely a confession of defeat before a situation which it does not understand.

Where the Daggers are Drawn

There seems quite a reasonable explanation of the Cardinal's plight, and one well to be understood without turning him into a martyr. He was living under a dictatorship, and one to which he did not feel impelled to offer allegiance. He felt free to break the law. Under these circumstances the daggers are out, and the daggers have been drawn in Budapest (as apparently they are being drawn in Warsaw, Prague, and probably in any other capital where men rule by fear and tyranny instead of by the free will of the people). The lesson to be learnt from this trial, and from other current events in Europe is that men rot themselves and one another when they cease to know how to be free. Freedom is fighting for its life in Europe, but it is probably fighting in the lives of individual Catholics, Communists, Protestants, Agnostics and Independents. The dramatic set-up of a fight between light and darkness, with the *shekinah* glow of each side burning in Moscow or Rome is probably as false as any simplified dramatic explanation of life. Men imagine they have settled their problems when they have reduced them to simplicity. By such a process they are only turning their problems into shams and illusions.

The Importance of Mr. Stanley

The public debate on the Lynskey Tribunal is over. The moralists have drawn their conclusions, and the leading figures have departed, except one, Mr. Stanley; he remains. We have seen little or no attention drawn to the fact that this altogether undistinguished "contact" man should be the centre of continued public interest, an interest that is not in the least appalled by the facts that have been made known about him. The questions of morality should be asked of a public opinion so avid of drama and excitement that it will seize upon an unknown, unpleasant person and turn him into a national figure within a day or so. What depths of drabness must lie in lives that must turn to Mr. Stanley for excitement. And if editors of large newspapers do not make public opinion but merely pander to what they know already exists, what adepts they must be in understanding the sub-levels of human nature.

The Council of Europe

The permanent Commission of the Brussels Treaty, a Commission charged, amongst other things, with the task of drawing up plans for a Council of Europe, has issued its findings. They are to be subject to the final deliberations of a conference at which other European nations than those represented at the Brussels Treaty will be present. The findings leave open one big gap, a gap probably representing a point of deep disagreement within the Commission itself. There are to be two parts to the Council, one a Committee of Ministers, the other a debating Consultative Assembly. The Committee of Ministers is to be composed of a minister from each country; the composition of the Consultative Assembly is undecided, "each country would decide the procedure for appointing the representative of its country".

This is a point of extreme importance and it is to be hoped that public opinion will be addressed to it. If the Consultative Assembly is to be a real Assembly, debating in a challenging manner the issues that are brought before it, the representatives ought not to be handpicked by governments. A part of the failure of the League of Nations lay in the fact that it was not grounded in public opinion; it was a pale shadow of the intrigues and opinions of governments. A European debating Assembly, to have any punch and drive about it, must be a popularly elected body. In this country representatives should be elected by popular ballot. There are many eminent men and women in this country who would only too gladly offer their services for such an Assembly. That in all likelihood they would disagree with the government or governments of the day would be all to the good. There would be in effect a super-European Assembly challenging the too-often parochial views of governments. In any case a popularly elected Assembly would stir public interest, and direct attention to any instrument of government outside the country.

"WHAT I THINK"

By Frank A. Bullock

Like many others, I have of late been much interested in reading Dr. Arnold Toynbee's *Challenge to Civilisation* as a kind of collected postscript to the six-volume work *A Study of History*, which I read during the war years. The outstanding point which naturally secured my attention was the suggestion that out of the wreckage of past civilisations the Spiritual Society which we call a Church appears to survive and carry forward the seeds of new cultural and spiritual life. Toynbee sees this happen in the case of Hinduism in India, Mahayana Buddhism in the Far East, and Christianity in the West. But at that point in his recent book he seems to assume that these three great religions, as well as the religion of Islam, have reached a more or less static condition, and still survive in an essentially orthodox form. At least, he does not seem very decided upon the point. Now as far as I can see, the forces of change, disintegration, and we hope, also of transformation, are working in these great historical religions as well as in the secular societies we call civilisation. I agree heartily that the spiritual society is of enormous value and importance, but it is no more static, no more immune from change, disintegration, re-integration and transformation, than any other society. Further, if the Spiritual Society succeeds in resisting these life processes it does so at the cost of its own life and power. Fortunately, as we have already suggested, no Church has ever succeeded yet in resisting inner change, even if it has maintained an outward appearance of immobility, and that has always been a costly achievement.

Be all that as it may, the point I am especially interested in is the value, significance, and importance of the Spiritual Society—or the Church, because I belong with many of my readers to a Church which has as its most deeply cherished tradition just this attitude of freedom and acceptance of the processes of changing thought and vision which is a part of the inevitable law of life and being, and which has conceived of the noble possibility of carrying forward and integrating in freedom all the spiritual values, insights, and awarenesses of the spiritual vision of the past and present. For indeed when I read the splendid article written by Dr. Spinks in the current issue of the *Hibbert Journal* I am made aware of the richness of creative religious thought, outside of official religion, which exists in the period in which we live. This living thought, and all the established findings of creative scientific vision, must be regarded as part of the heritage of the truly living Spiritual Society.

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But the important thing for me is that I believe it is true that the survival of this free spiritual tradition does depend upon the existence of a Church. And perhaps one of the outstanding needs of our own religious community is the deepening and strengthening of a Church consciousness. Yet even as I write this I am aware of all the reluctance with which I hesitate to accept or express anything in the nature of a high Church conception. Perhaps this hesitation arises from an unconscious confusion between an organisation and an organism. We are all quite rightly suspicious of an elaborate organisation carrying any degree of arbitrary power, because we realise that this could easily destroy the spontaneous life of the spirit in our movement. And the life of the spirit must forever remain incalculable and be left room for unexpected manifestation.

Perhaps, however, our hesitation over a deep acceptance of the Church idea arises from our justifiable pride in the type of strong religious individualism we have cultivated. That passion for spiritual individualism has been a noble thing, and has been of great service to the cause of a free religious faith. But the fact remains that many of our Churches have died of an individualism which was neither spiritual nor intellectual—just failure of individuals to achieve any adjustment to a community life. And it is this matter of adjustment which may merit a moment's consideration.

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For instance, our relation to the great universal religious tradition of the past must not merely be one of rejection, rather must it be one of free examination, interpretation and acceptance in the light of new interpretation. We must demonstrate the fact that our emancipation from narrow credal conceptions has not left us outcasts and paupers, but heirs and freemen of the whole estate of religious tradition and experience. While we may say that this is already true in an intellectual and permissive sense, I wonder if it is also true in an emotional and compulsive sense? With a power that irradiates our corporate acts of worship? One cannot escape the feeling that we are happier when we emphasise our differences from traditional religion than when we affirm our understanding and freedom of interpretation, and that our congregations make a more ready response to that kind of pulpit utterance than to any other—all of which is very understandable. Again, in this matter of adjustment it is very essential that we should attempt a vital relationship with the whole new world of vision which arises from the exploration and discoveries of the modern scientific spirit. Our central position is that of a spiritual Humanism, and our greatest task the humanisation of theology, and not less also the humanisation of scientific and philosophical thought. And all this is to be achieved not only in brilliant sermons, speeches and articles, but above all by the integration of all these elements in the deep fellowship of worship and prayer.

From the intellectual side I think it is true to say that a very genuine step was taken in the publication of *A Free Religious Faith*. There, certainly, a fine beginning was made of adjustment both to the religious tradition of the past, and to the living thought of the present. It would be interesting, however, to know how deeply that book has influenced the inner life of our people, and how much of it has found expression in the temper and tone of our services. How far, let us say, would any inquirer who had read that book feel, if he ever came to our services, that here was the expression of the same wide sympathy and understanding expressed in that book? Could they feel an identity of life and expression? Such questions cannot be answered readily, but I am sure they merit earnest consideration.

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Further, let us recognise frankly that this attempt was only a beginning, and that it rests upon each one of us to carry that process of adjustment as much further as our capacities of vision allow. Let us imagine for one terrible moment that by some strange happening the whole witness of other religious communities were silenced; that upon us alone rested the burden of carrying the great tradition of religion forward into the world of the future. With what confidence could we face such a position? An impossible dilemma, thank God!—of the imagination only. But the thought of it, at any rate, makes us realise that we are debtors to the whole spiritual community of every race and age for the maintenance of the full richness of the spiritual vision of mankind. Our unique service may therefore be that of a Church dedicated to the supreme task of interpretation and reconciliation.

But we can only accomplish this as a Community, as a Church, for, after all, religion is not merely a matter of ideas. If the world could be saved by ideas the problem of salvation would not exist. There is no lack of noble ideas in the world, but they must be integrated, vitalised, and given dynamic power in the hearts of men and women if they are to be effective. Religion is more than ideas, it is a life of the spirit, and that life can only grow and flow with contagious fire where men and women gather together, in actual physical presence, as well as in the fellowship of worship and spirit. Like so many great things, this vision of our future and function can only be realised if we recognise its dependence upon certain very simple definite physical actions. If this Word is to become Flesh it must be in a community where actual human beings gather together. And the single action we must all take is that of being present at the place where this Word is proclaimed, where this vision is passionately believed in, where other men and women like us are moved by the same spirit, and vitalised by the same spiritual life. This may seem a very commonplace end of our meditation, but upon this commonplace fact depends the life or death of our Church, and the survival of those spiritual values which have emerged in its experience and tradition. Have no doubt, the witness of the Spirit will never die in the world, but it may die in us! That is an intolerable thought—that because we

allow effort and inconvenience to loom so large in our consciousness we fail to do the necessary thing—to be present. We affirm that the vision is not for us; we have seen it, but as far as we are concerned we decide against it. It is not worth the trouble of being present.

I know how easy it is to urge that our Church has many imperfections. If it were perfect, if the future of this vision were completely assured, we should have no special significance. It is just because our Church is not perfect, just because its vision is not assured, just because, in fact, it is a life and death struggle, that our allegiance is significant, our sacrifice and devotion of great moment. Hence there is only one decision possible: For the sake of the future of universal and free religion I shall be in my place with those who share with me the same hope and the same vision.

A NORTHERN DIARY

By "Northern Candle"

ON REFERRING to his diary Northern Candle has discovered that February 3 is Candlemas. An odd festival, this! Yet, were Unitarians observers of days, he can imagine no more appropriate festival than this Christian Festival of Lights. The Puritan and the strictly rational Christian would no doubt protest. Candlemas, like so many other festivals, is of pagan origin. Along with maypoles, yule logs, Easter eggs and all such antiquarian lumber it should be consigned to the dustbin of forbidden things as incompatible with Christianity in its simplest and most intelligible form. Yet, without Candlemas, maypoles, yule logs and Easter eggs I doubt whether Christianity, intelligible or unintelligible, would have survived. For to the simple men and women of a pagan age festivals and customs were more intelligible than confessions of faith, just as to the more sophisticated men and women of today science is more intelligible than the Nicene Creed. And, as in this Age of Enlightenment Christianity will be hard pressed unless it assimilates science, so in the Dark Ages it would scarce have prevailed unless it had assimilated paganism.

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There is no need to go to the cults and philosophies of the Eastern Mediterranean for examples of this process of assimilation. Northern England has evidence sufficiently striking. On the Cross at Gosforth in Cumberland scenes from the Christian epic and from the Scandinavian saga are depicted together, each amplifying and explaining the other, and all interwoven by the branches of a single tree.

In his poem "The Dream of the Rood" the Northumbrian bard sings of the Crucifixion:—

> "Stripped himself then the young hero
> That was God Almighty;
> Strong and brave,
> He mounted the high Cross
> Courageously in the sight of many."

A young man stripping himself and mounting the high Cross courageously was no "pale Galilean", but a hero fashioned in the Viking mould. A double conversion had taken place. Christianity had converted paganism, and paganism had converted Christianity. The pure gold may have been debased; but the currency was spread. And ultimately the gold prevailed. Christianity assimilated, but it only assimilated in order that it might transmute. Unhappily the process was checked. With increasing authority the Church lost the will to assimilate, and with the will to assimilate lost—what was of so much more importance—the power to transmute. Centuries elapsed before it assimilated Copernicus. Hardly yet has it assimilated Darwin. So far, it has transmuted neither. Faced with the paganism of science, it has not been bold enough to sculpture a new Gosforth Cross, depicting the teaching of Christ and the teaching of science, the one amplifying and explaining the other, and each interwoven by the branches of a single tree. Science is not transmuted: the Christian currency contracts.

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In this divergence between the Church and the modern world, it is has been pleasant to read of the opening of some of our chapels for prayer and meditation during the week. The closed door of a cathedral is unthinkable. The closed door of an ancient parish church is an offence. Why the closed door of a chapel? Not all of these chapels are unblessed with architectural merit. Few buildings have a greater charm or breathe more serenely the atmosphere of a gracious past than the old Meeting House. Among more modern buildings I have known Anglican churches less attractive than Ullet Road, Brookfield and Todmorden. The doors are not closed because there is nothing behind the doors. Unless they be closed for economic reasons—the cost of caretaking, of soap, mops and such-like mundane paraphernalia—they are closed because the closed door is symbolic of an attitude. We and other Nonconformists seem to believe that, if there is no one in the pulpit or in the choir, there is no intelligible reason why anyone should be in the pew. There may be no *intelligible* reason. That is the trouble with Christianity in its most intelligible form. But, if our chapel be the House of God, is it intelligible to suppose that God departs with the closing voluntary?

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In this matter we are at variance with our Catholic fellows. From time to time I slip into a Catholic church. It is never empty. Catholic merchants, Catholic clerks, Catholic dustmen, nondescript old women, worn and bent, steal in and out. Quietly they kneel at their devotion, while the lonely heretic—no less welcome, I hope, because of his heresy—sits and thinks. Here, where the church is so much more than the individual, the individual comes through the open door. He prays his individual prayer, and thinks, I suppose, his individual thoughts. Across the way in a chapel where the individual is so much more than the church, the individual can only come through the open door if he comes in the mass at the time appointed by the church. Which is odd. But there is odder still. The Church of the Closed Door is not only the Church of the Individual; it is also the Church of the Simple and Intelligible Faith, the church in touch with modern life, the Church of the Street. Even its chapels are called Market St., Bank St., Cross St., or the like; whereas the Catholic, transferring the "St." from the end to the beginning of the name, calls his churches St. Chrysostom or St. Chad. St. Chrysostom and St. Chad seem so far away from the modern world: Bank St. and Market St. are so very near. Yet the Church of the Saint—its eyes fixed on the golden pavement of a celestial city—opens its doors to the granite setts of Manchester. The Church of the Street, with its urgent and homely message to individual men and women, sleeps six days out of seven behind closed doors. It *is* odd. But then there are many things that are odd—including Candlemas.

THE GOSPEL OF ST. JOHN AND CHRISTIAN ORIGINS

By The Editor

SIR FREDERIC KENYON, a highly respected biblical scholar, some time ago came to the help of outraged traditional Christian opinion in this country by attacking, as a scholar, the Bishop of Birmingham's book, *The Rise of Christianity*. Sir Frederic published an extended lecture called *The Bible and Modern Scholarship*, and in this attempted to show that the Bishop's book was untrustworthy from the point of view of modern scholarship.

Sir Frederic made much of one particular point. It was with regard to the authorship of the gospel according to St. John. Who wrote it? The Bishop of Birmingham in company with most liberal scholars said it could not have been written by the apostle John, or by any eye-witness of the life of Jesus. It must have been written long after the death of Jesus, indeed, long after the death of any of those who had known Jesus. The arguments for the date of this late composition are well known to students. One of the most important is that the difference between the account of Christ's ministry in the gospel of John and the account in the other three gospels is so marked that if the author of the fourth gospel was an eye-witness the other authors could not have been. As an illustration: the manner and meaning of the speeches ascribed to Jesus in the gospel of John cannot be reconciled with the sayings preserved in the Sermon on the Mount and elsewhere in the first three gospels. Biblical scholars are disposed to say

that the first three are right in this matter and the gospel of John wrong. Therefore it is concluded that the fourth gospel was not written by an eye-witness and most certainly not by the apostle John; it was composed by an unknown author long after the other gospels had been compiled. This is the Bishop of Birmingham's opinion. True, he may go too far, and assign it to an unusually late date, but even if one cannot follow him in all his findings, the fundamental difficulty remains.

Sir Frederick Kenyon fastens on the weak place in the Bishop's case and argues in his book that owing to a recent discovery (that of a fragment of the gospel of John which scholars date within the lifetime of someone who had known Jesus) it was possible for the apostle John to have written the book. Sir Frederic's opinion tends to this conclusion. It was upon such evidence as this that the Archbishop of Canterbury was able to condemn the bishop's book as not only outraging Christian sentiment but out of touch with modern scholarship.

This, of course, is a controversy about Christian origins, a subject which is now being discussed in our correspondence columns. If by origins is meant any beginning approximating to the traditional position supported by Sir Frederic Kenyon, then the ordinary man may claim to be allowed to have an opinion about them. He need not be bothered overmuch by what scholars say. If, for instance, the gospel of John was written by the apostle John, and, in the opinion of Sir Frederic, written from "a direct knowledge which none of the (other authors) could claim", then the ordinary man, particularly the independent Christian, may begin to ask questions. He may, for instance, very well doubt the morality of Jesus' terrible condemnation of the Jews in the fourth gospel because they did not accept him as the Son of God. Was this condemnation uttered? According to the assumptions of Sir Frederic it was. If so, then the ordinary man may very well have an opinion about the following facts: Was it just to expect the Jews, not miraculously enlightened as the apostles allegedly were, to accept a teacher, after teaching in Jerusalem for only a very short time, as the Son of God? Supposing the claim put into the mouth of Jesus was correct, then charity would surely allow that it was not to be expected that the majority of the Jews would accept such a claim. To assert equality with God was, to a Jew, a terrible blasphemy. Supposing the Jew to be wrong in this instance, then surely it was uncharitable to condemn him to the devil because of his error.

This is a dilemma—and there are many such in the fourth gospel—that Sir Frederic places before the inquiring independent mind, if Sir Frederic is right about the authorship of the fourth gospel and the Bishop of Birmingham wrong. If words have any meaning at all—and sometimes this may be doubted by the use made of them in traditional circles—this particular dilemma, namely a doubt about the moral action of Jesus, is thrust upon the ordinary man every time he hears from the traditional pulpit language ascribed to Jesus from the gospel of John. It may very well be questioned whether traditionalism is serving the inner nature of Christian religion by trying to sustain views of such grave implication.

There is sufficient scholarship, of course, to say that Sir Frederic Kenyon is wrong in his general opinion. There is sufficient scholarship to affirm that the gospel of John is very far from being an eye-witness report or a memory. If the ordinary man will forget all about the supposed sacred character of the gospel, and will interpret it intelligently as a historic document compiled in the early struggling days of Christianity; if he will imaginatively understand the environment in which it was written, and make allowance for the untruth as well as the truth of such an environment, then perhaps he will not succumb to the temptation that orthodoxy flings at him. He will not be plagued by unpleasant questions flung at him by a supposed eye-witness account but will see in the gospel of John a noble effort by an unknown seer trying to understand the relationship between God and man. He may, in addition, discover a profound unity between himself and the unknown author—one who probably lived without a direct knowledge of Jesus but wished to see the life of his Lord under the light of eternal verities. In short, he may learn the abiding substance of truth that lies behind the work, and be illuminated by it. He may discover also a new meaning in the word "Church": that it is a community of souls in all ages who in different ways and with different words seek the fountain of truth, in order that they may "drink of the waters of life freely".

The time has probably come when Unitarians may claim that they are rescuing the living Jesus from the untruths of the past, and that it is the traditionalists that are burying him there—hiding him from the open vision of modern men.

MY CREED

I BELIEVE that the ability to love comes from the Holy Spirit of God; I believe that love personally expressed for another human being is the Incarnation of God. There is no other Trinity; no other eternal value in the universe. I believe that cruelty is the only sin; I smile at all else that religion may call transgression. Where there is love in thought or act, that love makes the thought and action beautiful; where there is cruelty, the most inflexible mortality is but the torment of hell. And there is always latent or active cruelty where there is no love. I believe that love can accept nothing but itself; it will suffer "none other gods". Therefore to cruelty love will be stern, and seem at times to deny its own self. Until the cruel repent; then love will never hesitate to speak the word of absolution. I believe that in the lofty purposes love has to accomplish, God and Man are one.

Ernest V. Hayes.

IN HER book, *Some Victorian Portraits and Others* (Geo. Allen and Unwin, 10s. 6d.), Hilda Martindale gives an account of twelve of her friends whose lives have been great in achievement and character.

They are of special interest to the older generation, but should be studied by all, especially those who see only the disagreeable aspects of the Victorian age. Do we realise how much we owe to the men and women of that time who were pioneers in social reform, administration, medicine and many other branches of humanitarian work? Here we have a gallery of men and women who "fought the good fight", bequeathing to future generations the fruits of their labours—Sir Malcolm Delevinge, Charlotte, who were social reformers; Gerald Bellhouse and Isabel Taylor, both Civil Servants of integrity; Emily Fleming, the ideal physician, and others, amongst whom is Sir Francis Younghusband, whose work for the World Congress of Faiths is known to most readers of THE INQUIRER.

A spirit of appreciation and thankfulness pervades the book, and the unconscious portrait that the author paints of herself amidst her glorious company of friends places her with those of whom she writes—those noble men and women whose driving power in life was not for riches, worldly ambition or success, but the increasing desire to help and to understand.

M. H.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

We are constantly receiving letters too long to be printed. We draw correspondents' attention to the above notice.

CHRISTIAN ORIGINS AND UNITARIANISM

SIR,—The word "authority" seems to have been used in this controversy in two distinct senses. Mr. Redfern refers to Jesus as "speaking with authority". Now, I am prepared to attach more weight, for example, to Jesus's passionate and unwavering belief in God than I would to the average man's lukewarm expression of belief in God. To that extent I recognise his "authority", using the word in a loose sense. In exactly the same sense I would recognise Mahomet's "authority"; he, too, had a passionate belief in God. But I am not prepared to accept Mahomet's teachings as authoritative. Neither am I prepared to accept Jesus's teachings as authoritative. Hence, whatever religious views I may form they are not dependent on the authority, in the strict sense of the word, of Jesus or Mahomet. In like manner they are not dependent on the authority of the Bible or the Koran. Still less are they dependent on the authority of any institution, such as the Roman Catholic Church. I maintain that there is no authority, in the strict sense, in religion, just as there is no authority in science.

There seems also to have been some misunderstanding of the suggestion that religion should "take account of modern scientific knowledge". This is not the same thing as saying that it should be *based* on scientific knowledge. A religion which maintains that the universe was created in six days, as the Fundamentalists do, cannot be said to take account of modern scientific knowledge, and for that reason it should be firmly rejected.

May I, with great respect, suggest to Dr. Mellone that "an idealistic and non-theistic humanism" is not the only alternative to Christianity. There is, or might be, theistic humanism. And as I do not think humanism is an essential part of religion, I would add that there is also pure Theism.—Yours,

J. K. Montgomery.

Alston.

SIR,—May one of those who merely watch the contests in your journal from a ringside seat crave the indulgence of a few lines for the sake of expressing deep appreciation to those who have emphasised the Christian nature of our traditions. Above all, grateful thanks to Lawrence Redfern for expressing in an almost Channing-like form the substance of what he had to say.

While it has not been our Christian privilege to fight with wild beasts at Ephesus, there are some of us who, though only youngsters, have had the experience of fighting against the episcopate, expressly for the sake of our Unitarian Christian witness.

If ever the great repudiation is made, and the churches that our fathers built are dissociated entirely from the name of Christ, then it is certain there will be a 1662 in reverse—at least among some. To say that may appear to be leaving the ringside and becoming a combatant. So, instead, I repeat: thank you, Christians, especially Lawrence Redfern, for witnessing a good confession.—Yours,

Philip N. Tindall.

Stannington.

SIR,—The opinion of some of the Universalists among us that we should break away from Christianity recalls your justifiable criticism of the Bishop of London in "Week by Week", of January 18.

I suggest however that the Bishop would have been right in the unlikely event of his having said: "Only Unitarian Christianity can save the world in the long run". Not in the sense that it is necessary to convert the world to one way of thinking, but because any form of world religion can only come about, in the long run, through the leadership of Unitarian Christianity.

The Mahommedan is deprived of initiative by his resignation to fate; Hindus and Buddhists both emphasize contemplation and self-purification: only Christianity, which stresses the duty of helping one's neighbour, can be sufficiently dynamic to take the lead, and among the Christian sects only the Unitarian can visualise any form of world religion distinct from conversion to orthodoxy.

Our community therefore needs to include a group of Universalists with the special mission of developing their particular point of view both in this country and abroad, but I submit that, under present conditions, the main work of leading people to God is less difficult by way of Unitarian Christianity than by way of Universalism.

We cannot foresee how religion will evolve in coming generations. Possibly Universalism is the eventual answer, but has not Universalism itself evolved from Unitarian Christianity, and can it widen its influence except in proportion as Unitarian Christianity leads the way?

Would not the Universalists serve their cause best by renewing their efforts to spread Unitarian Christianity in the first place, as the surest foundation on which Universalism may, in time, expand?

Meantime, Unitarianism in Britain continues to lose ground from lack of concerted vigour. Must we wait for the shock of a third world war to make us pull together? Based on Christianity but with the door open to receive truth from any source we can give the answers to more modern problems than any other form of religion in the world to-day.

A. L. Blake.

Winscombe,
Somerset.

SIR,—I should like to put in a plea for the retention of our slender connection with the Christian sect. To practically all people Christianity means not only worship of God but also the maintenance of the Christian ethic. We all know what the Christian ethic means and the high moral code it entails. If we sever our connection then most outsiders will presume we no longer have any interest in, nor desire to maintain, that moral code. At a time in history when those forces desiring to uphold the Christian ethic are so weak we should hesitate before withdrawing our help.—Yours,

W. J. Shearring.

London, S.E.9.

CITIZENS OF THE WORLD

SIR,—I have just read THE INQUIRER article on "Garry Davis and World Government". It has made me rub my eyes. The man calls himself the first citizen of the world. Yet I am sure that more than 30 years ago I belonged to a Society called Citizens of the World.

There were some hundreds of us in that Society. We believed in all the things Sheila Webster mentions. But THE INQUIRER of that day carried no articles about us, and when I and others were sentenced to years of hard labour for being Citizens of the World THE INQUIRER never reported the fact. . . .

I thought at first I must be dreaming, and that this was just another problem in Time and Space; then I rummaged in a box, and there, sure enough, was the badge I used to wear—with the words clearly printed: "CITIZENS OF THE WORLD" . . .

What worries me now is that I feel sure there is a Unitarian hymn about all this. Perhaps some of your readers can help me to identify it. . . . Clues can be sent to the Editor.—Yours,

Will Hayes.

A CHALLENGE

SIR,—A group of young people of all denominations, believing that national sovereignty is one of the chief causes of war and convinced that the first step to peace must be the establishment of a World Federal Government, have formed an Action Group of the Crusade for World Government in Taunton. We are eager to discuss the vital question of peace and war with other young people in the south-west and should like to challenge youth groups in the area to debate or discussion on this subject.

Young people from all countries, members of World Student Federalists, are working for world peace through world government. There is a student movement 10,000 strong in the U.S.A. and World Student Federalists, the co-ordinating body for all student federalist groups, is headed by a twenty-two year old American Unitarian, Joe Wheeler, now studying in Geneva. With this fine lead from one of our own denomination I should like to urge groups to seriously consider whether such a debate can be arranged.—Yours,

Sheila Webster.

"YR YMOFYNNYDD"

SIR,—I shall be grateful if you will kindly permit me to make a short appeal on behalf of "Yr Ymofynnydd", the Welsh *Inquirer*. An effort is being made at present to increase its circulation and it is possible that some of the Welsh-speaking readers of THE INQUIRER might like to enrol as regular subscribers. This monthly organ of Welsh Unitarians and Free Christians recently celebrated its centenary but to make its future secure we must have new readers. Besides being a torch of Free Religion the magazine contains articles of literary and historical interest and a full chronicle of Unitarian events in Wales. All enquiries will be answered by return of post.—Yours,

D. Jacob Davis (Editor).

2 Tudor Terrace,
Aberdare, S. Wales.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

NEWS FROM THE WEST

From Our Western Correspondent

MRS. NIGHTINGALE, the National President of the Women's League, is visiting Western congregations from March 29 to April 4, and a full programme of activities is being arranged for her. The Rev. J. W. Lee, President of the Western Union, took the Service at Lewin's Mead, Bristol, on February 6, and will be visiting Gloucester on February 27. The Gloucester Chapel is now undergoing a much needed redecoration, and Services are being held in the schoolroom, but it is hoped that the redecorations will be finished by February 27. At Cullompton, too, there has been redecoration, in this case of the Manse, and by common consent the work has been well done.

The Unitarian Church at Bath is open for silent prayer and meditation at specified hours on Wednesdays. School Parties and Prize Givings have been held recently, or will be held in the near future at Bridgwater, Bridport, Crewkerne (where over 50 children were present), Cullompton, Ilminster, Trowbridge, and Yeovil. At Trowbridge, besides the very successful Children's Party, the young people at Conigre Chapel so enjoyed a dance which they arranged for the local Youth Week that they decided to run another dance, which should be open to other young people in the town, but the response was less than had been hoped. The Children's Party at Yeovil, it is hoped, will form the basis for the projected Sunday School; meanwhile, it has led to an increase in the congregation.

Among interesting talks and lectures given recently, or to be given shortly in connection with Western congregations, mention may be made of a paper on Lewis Carroll, at Bath; a series of lectures on "Everyday Psychology", by the Rev. Marjorie Easton, at Clifton; a discussion on "What did Jesus teach?", at Crewkerne; a paper on "The History of Taunton", at Taunton; and a lecture at Lewin's Mead, Bristol, on "Methods of Travelling", by Mrs. Blake, who recently covered a distance of 14,000 miles by air and motored as far south as the Straits of Magellan. Clifton had a play reading of parts of Bernard Shaw's *Man and Superman*, and the Dramatic Society at Lewin's Mead, Bristol, presented Emlyn Williams's *Night Must Fall* on two successive nights. There was a Nativity Play at Ilminister recently. At Cullompton the local Male Voice Choir is providing a Musical Evening in the Unitarian Church at an early date.

Miss Beaumont has retired from the office of President of the Sidmouth Branch of the Women's League, after serving for 15 years; her resignation was received with great regret, and presentations were made to her to mark the members' appreciation of her faithful work. She is succeeded in the office of President by MRS. F. D. Jones.

Finally, a little incident which may be regarded as a commentary on the well-known hymn, "Sow in the morn thy seed". Recently, a "stranger" was observed in Lewin's Mead Meeting, Bristol; on inquiry, he turned out to be a Congregational Minister from a big city church in the U.S.A. Asked why he had come to Lewin's Mead, he pointed to a pew in the old Meeting House, and said that he had come "just to pay my respects to the memory of a great Christian gentleman, the Rev. Ambrose Blatchford, whose sermons greatly stirred me as I sat in that pew".

News from Ireland.—The Young People's League function for this month was a film show in Holywood Sunday School Hall. The arrangements were largely in the capable hands of Mr. Christie, whose choice of films was much appreciated.

The funeral of the Rev. George V. Crook, our oldest minister in active service, took place on Thursday. The services in his church

and at the graveside were conducted by the Rev. W. J. Wharton, M.A., Moderator of the Antrim Presbytery and the Moderator, the Rt. Rev. Dr. Wilde.

Golders Green.—The Induction of the Rev. John Croft, B.A., as newly appointed Minister to All Souls' Church, Hoop Lane, took place on Friday, February 4. The Service, at 7 p.m., was conducted by the Rev. G. E. Hale, B.A., Minister of Rosslyn Hill Chapel; the charge to the Minister was given by the Rev. H. H. Cheetham, and the charge to the congregation was most fittingly given by the District Minister, the Rev. Magnus C. Ratter, who had done so much to help the congregation during the interregnum. The Chairman, Mr. Ronald Bartram, formally installed the new Minister during the course of the Service. The congregation was a large one and afterwards refreshments were served to a goodly gathering of people in the Church Hall. A Meeting of welcome followed at 8.45 p.m., when the Chairman read messages of welcome from His Worship the Mayor of Hendon, the Vicar of St. Michael's, Golders Green, from the Minister of the Free Church, Hampstead Garden Suburb, the Rev. I. Livingstone, of Dunstan Road Synagogue, from Dr. Spinks and the Secretary of the Denton Church, as well as other messages of good will from London ministers and friends unable to be present. The Chairman was followed by Miss Dorothy Monks, speaking for the women of the congregation. The Rev. Dr. Mortimer Rowe, spoke both as Secretary of the General Assembly and as a local resident and the Rev. Magnus Ratter spoke for the L.D.O.A. Both Mr. and Mrs. Croft responded.

Watford.—Although no spectacular story of progress could be told at the January 30 Annual Meeting of the Watford Unitarian Fellowship, the 14-months old group's state of health can be gauged from the prompt support for a young member's suggestion that money-raising events should be organised to raise and bank funds for "building our own church some day!" Members made it plain that in their free religious quest it is the fearless and emphatic, not the vague and tolerant-of-everything, approach that appeals. They also hoped that, through THE INQUIRER, those speakers who had devoted time and talent to serve the Watford cause could be assured of sincere appreciation. And the healthy annual meeting sign was that members want to ensure fullest opportunity of discussing Fellowship affairs, that affect everyone in open meeting.

MRS. MARGARET ROBINSON

WORSHIPPERS at Hope Street Church, Liverpool, and at the Mill Street Domestic Mission in the same city, were much saddened to learn on Sunday, January 30, that Mrs. Margaret Robinson had died that morning, after a brief illness. Reports on the previous Friday had given hope of recovery, but on Sunday morning it became known that the aged worker in numerous good causes had passed peacefully away. Along with her husband, the late Mr. Fred Robinson, Mrs. Robinson had long and intimate associations with both Hope Street and Mill Street. Of the mission, Mr. Robinson was for many years Honorary Organist, and after his decease his widow invariably attended worship there on Sunday evenings, till difficulties over the "Black Out" induced her to occupy her pew at Hope Street both morning and evening. Mrs. Robinson attended church, to the last, more regularly and punctually than many of younger years. On its formation, the Hope Street Branch of the Women's League elected Mrs. Robinson their President, and she remained in office till the hour of her death. As became one of Irish blood, she appreciated wit, and her laugh was infectiously hearty, but she could express her thoughts with directness that quickly punctured pretentiousness or insincerity. It was characteristic of her attachment to what has come now to be called our "denomination", that she should celebrate her 80th birthday by attending the annual meeting of the Lancashire and Cheshire Provincial Assembly, at Bank Street Chapel, Bolton. For another eight years she sustained a record of generosity, fortitude and piety, and throughout Merseyside, and in the eastern parts of Lancashire, her name was held in reverence, affection, and esteem. *D.P.*

THE WOMEN'S LEAGUE

By A. M. Storrs

THE OTHER day a well-known and highly respected member of our Women's League said something to this effect: "I have been wondering whether after all the years I have been connected with the League, I do really know as much about it as I thought I did." In a company of League women she had put a question concerning a procedure followed in some branches, wondering whether it was a common practice in the majority of them, and the answers she got were so conflicting that the sum-total of them was no answer at all.

As a League we have the characteristics of our denomination. We have as much diversity of practice among our Branches and claim as much freedom as our Unitarian Churches, with their differences of origin, age, culture, wealth, and unique local customs and traditions, held most conservatively against a liberal background in things essential.

So it is with our Women's Societies—as Miss Brooke Herford found when she went crusading among them in the early days of the Women's League.

Man long ago discovered that Union is Strength, and learnt to combine against the common foe, both for defence and aggression. Æsop taught the lesson in his fable about the bundle of sticks more than seventeen hundred years ago. Women learnt the lesson much later but by now has learnt it most thoroughly. Now, if she chooses, each facet of her personality can find its own affinity and expression in an appropriate organisation: religious, political, educational, social or charitable.

The growing emancipation of women in the 19th century led women to unite, as they had never done before, for the advancement of their ideals and interests and in this they were encouraged by the enlightened men of their day. The Rev. H. Enfield Dowson, of Gee Cross, walked with his wife in a huge suffragette procession in London about the beginning of the present century.

But many women were content and happy after the claims of their own households were met, to find interest and useful activity in serving the needs of the Church they loved, and in helping their husbands who ruled it but acknowledged that there were some things the women could do better. Hence the Sewing Societies, Sewing Circles, Dorcas Societies, Ladies' Congregational Societies, and Ladies' Aids which sprang up everywhere. Most of them were formed with the definite object of helping the Church funds, and without such aid and support many churches could not have carried on. There are still churches where this holds good, and the work of these Marthas has always met with unstinted praise and recognition from the menfolk. Tribute has been paid to them at many a social gathering at which it has been said "We could not do without them". Besides money-making activities, most social arrangements and many odd jobs were left in their hands, it being well understood where women's work began and ended. In his essay "Lilies", Ruskin told the young women of the time not to concern themselves with the study of theology, but rather with the works of charity and mercy, and his opinion of the proper sphere of woman was generally accepted.

In wealthier and more influential churches the women often took, and still take, a leading part in any movement for the betterment of the life of the community to which they belong.

But although these Societies did excellent work in isolation, they knew little of the many similar groups in existence. Miss Brooke Herford and the pioneers of the Women's League set out to bring them together in the fellowship of the League for mutual helpfulness, encouragement and comradeship. She never despised the day of small things, and encouraged many small ways of helpfulness, such as having a "League Basket" from which gifts could be sent to other Branches having a Sale of Work on hand. The idea was that Sales coming at different times, the help given was received when it was most needed. Nowadays, in the north-west, where Unitarian churches are fairly close together, many League Branches regularly help their neighbours by gifts and personal attendance at such functions. They find that such contacts help those who give and those who receive.

Now for forty years, the societies of which I have written—each retaining its freedom and individuality, though with a widening and progressive outlook—along with other younger groups, have been united as members of the British League of Unitarian and Other Liberal Christian Women—which steadily grows from strength to strength. Its first object is stated to be: To quicken the religious life of our Churches and to bring Unitarian and Other Liberal Christian Women into closer co-operation and fellowship.

CALENDAR

SUNDAY, FEBRUARY 13th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11, Mr. W. A. JONES.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Road Church, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Supply.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WILDE.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.

BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. COLIN S. DENCE.
BILLINGSURST Free Church, South St. 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. E. G. LEE.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. E. T. PEARCE.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. DOVEY.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Mr. I. HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11, Rev. G. RANDALL JONES, 6.30, Mrs. M. R. DICKIN.
BRIGHTON, Christ Church, Unitarian, New Rd., 11, ——, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHAS. EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 3, Pastor J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. F. KENWORTHY.
BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. H. A. GORE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. S. CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROBSON.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN-EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Rev. GRACE MEWHORT.
CREWKERNE. Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Ch., at Dennett Hall, 11, Rev. A. PEACOCK.
DEAN ROW, 10.45, Rev. J. KIELTY. STYAL, 6, Rev. J. KIELTY.
DENTON, Wilson St. Chapel, 11 and 6.30, ——.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Unitarian Church, Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.
GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. WM. CLARK-LEWIS.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Supply.
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX. Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. CHAS. BARTLETT.
HINDLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Rev. R. W. DAVIDSON.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, ——.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. J. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, Junior Church, 6.30, Rev. R. PHILIPSON.
ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. WM. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GORE.
KENDAL, Market Place Chapel, 11, Rev. E. W. DEAKIN, 6.30, ——.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chap., 11, Dr. T. FISH, 6.30, Rev. STANLEY MORROP.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SIDWELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mr. J. HALLAM.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HERN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vassall Hall, Gernon Walk, 6.30, Mr. R. HAGER.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Av.), S. W.2, 11, Rev. ARTHUR LONG.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Miss M. GRIFFITHS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Ilford, High Rd., 6.30, Rev. MATTHEW SWAINSTON.
LONDON, Kilburn Unitarian Chr. Ch., Quex Rd., 11, Mr. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. MAGNUS RATTER.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. GRIEVE.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, Rev. J. C. G. BURTON.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. Rev. NOEL JAMES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. F. HANKINSON.
LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.
MACCLESFIELD, King Edward St., 10.45, Rev. H. L. SHORT, 6.30, Mr. J. STORER.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. W. HILL-WAREING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30. Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. GORDON L. CLARKE.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Rev. ALUN WILLIAMS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. PRITCHARD.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see LANCASTER.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.
NANTWICH, Old Chapel, 6, Mr. COBB.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARDES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Rev. F. SOKELL.
NEWPORT, Mon., Unitarian Church, High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MORRIS.
NORWICH, Octagon Church, Colegate, 11, Rev. LEONARD MASON.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. G. BOLAM.
OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Principal NICOL CROSS.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PENRHAM, Nantwich Un. Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KIRKLEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MINSHALL.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGE.

THE LINDSEY PRESS

SOME RELIGIOUS CULTS AND MOVEMENTS TODAY
HERBERT CRABTREE

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